

# NATIONAL COUNCIL OUTLOOK

SEPTEMBER 1953



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*For All Children, Faith in God*

CHRISTIAN EDUCATION WEEK

SEPTEMBER 27—OCTOBER 4

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# Why "Meeting with Wells" is the soundest FIRST STEP



**...in organizing a building program or  
planning an expanded budget canvass**

**B**EFORE a fund-raising plan can become successful in your church, your leaders should understand certain dynamics of giving. Before a plan of action can command their support, most of your leaders should agree that it is probably the one best plan for your church.

## **The Best Time to "Meet with Wells"**

Good preparation, for a budget canvass program, may require a week or several months; for a building program, may require a week or several years. Even very preliminary decisions can make or break a program. When a few leaders start talking about a fund-raising program is the best time to hold a Wells Complimentary Conference.

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In this meeting a Wells officer will guide your leaders through a self-study of your needs and potentials, and help you create a plan of action. The conference is held at your church, without cost to you and without any obligation on the part of your church. The Wells Conference uses group discussion methods, and all present participate in the analysis and planning.

## **Questions the Meeting Can Answer**

The conference usually answers such questions as: what are our needs? how much can we raise? what Christian Stewardship principles should be

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If the Wells Complimentary Conference does not answer a particular question, at least that question is isolated as being strategically important, and the group can determine upon steps to get the answer. Consequently, following a Wells Conference the church leaders either have agreed upon a plan of action or they have determined upon preliminary steps to take toward agreement.

## **How to Arrange for a Conference**

No special preliminaries are necessary beyond arranging for your top responsible leadership to be present. Simply phone or write the nearest Wells office. You will probably find that a Wells officer is planning to be in or near your community within the next week or two. (Twenty of our most experienced officers give almost full time to these Conferences.) As a clergyman or responsible lay leader, you are invited to phone the nearest Wells office collect any time you want to discuss the finances of your church.

## **Behind the Complimentary Conference**

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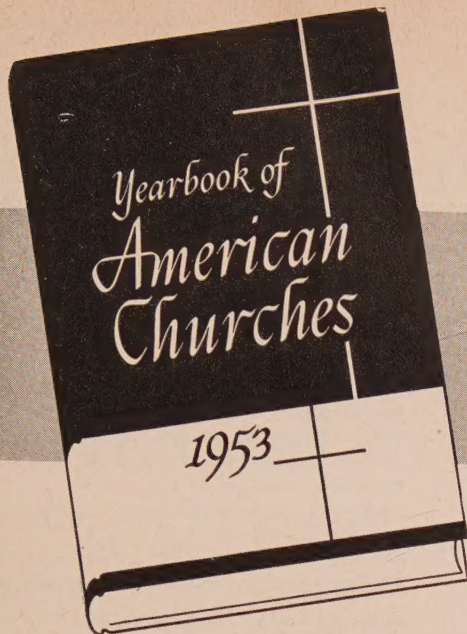
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**The Yearbook has a following** The 1952 edition received remarkable editorial comment by the press, secular and religious, from coast to coast.

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All of the 600 members of the General Assembly of the Council and all of the 120 members of its General Board are appointed or approved by the denominations to which they belong. Also a survey (December 1952) of 3,473 men and women serving on various National Council boards and committees shows every state in the Union represented, with ten states and the District of Columbia each having more than 100 such representatives.

One of every three members of these boards and committees is an official of a religious organization or agency (board secretaries, bishops, denominational executives, etc.). One of every six is pastor of a local church. One of every eight is a housewife, one of every nine an educator, and one of every nine is a proprietor, manager or official in business.

Vol. III, No. 7, September 1953



National Council **OUTLOOK**

Publication of

National Council of the Churches of Christ in the U.S.A.

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# For All Children, Faith In God

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*Recognizing the universal need of children for God, the Council's Commission on General Christian Education has selected as the theme for Christian Education Week (Sept 27-Oct. 4): "For All Children Faith in God."*

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*The article which follows takes stock of the problems surrounding today's children, what is already being done to remedy them, and what remains to be done.*

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By FRANCES DUNLAP HERON

**S**EVEN-YEAR-OLD Robert is in a detention home. He doesn't understand why. It's hard to explain to a small boy that his parents did not love him enough to take proper care of him. The older boys in the institution beat him and hold their hands over his mouth to keep him from crying out. If he does make a noise or ask a simple question, the man and woman in charge shout threats at him.

Little Martha doesn't try to remember the name of the place where she first opened her eyes upon a world of battered automobiles, stuffy shacks and weary shoulders. She knows only that she was born "during beets." Her family is among the hosts of agricultural migrants who harvest the crops, following them season by season, from state to state. No wonder Martha hasn't been able to get past second grade in four years. She doesn't go to Sunday school—no church has asked her and anyway she hasn't any dress-up clothes.

Warren is the boy in the wheelchair with the leg braces and the twisted hands and the unsmiling face. His routine in a public institution, while it fills

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*Frances Heron, a writer and home page editor for the Christian Advocate, has reported Christian education meetings for many years.*

---



his physical needs, surrounds him with a stifling sameness that does not answer such questions as "Why did this have to happen to me? Why am I alive? What good am I?"

Cathy has moved four times in the last three years, each time to a different military camp site with her army sergeant father. She is one of the 100,000 children whose lives are bounded by military installations and who are conscious often that the civilian community considers them outsiders.

At each camp Cathy has attended an emergency-type Sunday school and at this moment she is "fed up." The first time Cathy heard about Moses she found him interesting. The second time his glamor was fading. At the third Sunday school the last vestige of suspense went down the Red Sea with the Egyptians. And when Cathy found another course on Moses at the fourth Sunday school she was perfectly willing to leave him on the desert.

Willy over there looks like the boy who lives three houses from you. His parents love him, he makes B in arithmetic, and he knows that taxes are terrible and the world is in a mess. With all of this he enjoys himself fully, has many friends who, like him, are eager for life and what it can bring to them. He used to be eager to go to his church school and had a good time when he went. That was when he had a good

teacher and room for activities and participation in things of his class.

Now he still goes to church school nearly every Sunday, but he isn't particularly enthusiastic or spiritually stimulated. His old established church has been so overtaxed by an influx of new residents that his class has to meet in a cloakroom. (Willy sits on the radiator and aims wadded church bulletins at the gentlemen's hats.) He's had three teachers within a year and has misplaced the same number of home study books.

Toshi is growing up in Japan—a post-war Japan where old ways and standards of family life are giving way to new ones, but not without confusion and conflict; where ideas of American Christianity come too often from movies and from the less responsible G.I.'s. Toshi wants more freedom than her parents approve. She wonders about this Jesus the mission teacher talks of and about what is ahead for her.

These are but half a dozen boys and girls representing millions around the world—the most children who have ever been alive at one time. A closer view would reveal many other familiar faces—children caught between divorced parents; the deaf, the blind, the mentally retarded; children in city slums and in remote rural areas; underfed children, overindulged children, bored, scared, happy, unhappy; and in many foreign



Pictures, books, discussion, story writing, all help these weekday religious education pupils in Ann Arbor, Mich., to understand Bible teachings.

countries boys and girls who know no god but communism.

#### Christian Education Week

All have one thing in common. All need God. They need a reason for being, a power greater than themselves to hold on to, a courage to make the most out of whatever life brings.

It is in recognition of this universal need that the Commission on General Christian Education of the National Council of Churches selected for Christian Education Week, September 27 through October 4, the theme, "For All Children Faith in God."

The emphasis comes appropriately as churches of the 40 denominations cooperating through the National Council launch a new year's program. Now is the time for leaders to take stock of their task, not only as it affects their own communities but as it takes on nationwide and world-wide significance.

The task is *not* the same as it was in Grandpa's day—though an underlying circumstance is the same—a high birth rate!

Let us take a quick look at what's involved in the problems that surround today's children, what is already being done to remedy them, and what remains to be done.

One has only to wander into a grocery at 10 a.m. or drive down the street of any village, town or city to know, without any printed statistics, that America's postwar baby boom is still on. Kindergartens and first grade classes, both in school and church, are now catching the full harvest. Commendable

and encouraging as the trend toward larger families is, there is no denying that the very problem of dealing with numbers is a serious one.

Schools and churches are bursting out at the corners and are hampered by inadequate equipment and teaching staffs. The number of parents willing to be church school teachers unfortunately does not keep up with the ratio of their additions to the church school enrollment.

All praise is due those 2,598,884 Americans, the volunteer Sunday school workers, who get up early every Sunday morning to carry out the educational program of their churches. Most of them work under less than perfect conditions—too small quarters, too large classes, too short time, too little cooperation from parents.

What some do not realize is that there is no magic in a child's occupying a chair in the primary department on Sunday morning. Faith in God has to be imparted through happy surroundings, diligent teachers, proper lesson materials and teaching aids.

#### 27,000,000 Unreached

Added to this problem of increasing the effectiveness of church school for pupils already enrolled is the staggering challenge of the approximately 27,000,000 children in our nation who are receiving no regular church school training.

They are found everywhere—among the wealthy, the middle class, the poverty-ridden, in minority groups, in hospitals, orphanages and other institutions, and in the vast population on the move for industrial, agricultural and military reasons.

Some are in the homes—one marriage out of every 4.3—broken by divorce. Working mothers often are unable to give their youngsters proper physical care or emotional and spiritual guidance.

When to the handicap of a physical deformity or the insecurity of a temporary housing development or the uncer-



A picture of Christ with the children fascinates these nursery school youngsters.

tainty of home conditions is added the feeling of tension that surrounds not only children but adults, our mid-twentieth-century stage is indeed set for despair unless lighted by active faith in God.

**Juvenile Delinquency**

The result shows up most alarmingly in the record of a million children getting into trouble with the law each year. With the present increase in juvenile population, it is estimated that by 1960 the number will grow to 1,500,000. More and more, say social workers, these children show severe personality disturbances requiring individual attention.

That such attention is not now available is one of the blackest marks against our society. A juvenile court judge usually has two alternatives—to return a child, without supervision (since half the courts have no probation services) to the conditions that gave rise to delinquency, or to place him in an institution, which is often simply a place to keep him out of the way for a while.

This is the way a 17-year-old runaway girl held in custody in a Western state later described the experience of being locked in a room with two 15-year-old girls, one of whom had been there alone for two weeks:

“Ever so often they would kick the wall or the bed and exclaim, ‘Oh, God, what a life!’ We knew we had done wrong and we didn’t expect to be coddled. But it is too much punishment for anyone to be locked up in a small room with no games . . . nothing to keep out of our minds the painful thoughts and



“I want this one!” — signing out books from the church library.

confusion primarily responsible for our being in the home in the first place. We tried to dance the tenseness out of our bodies and sing away the sadness we felt, but we were stopped . . . too much noise.

“We all looked forward to mealtime even if we did have to eat in silence. As we walked out of the room, along

the hallway and down the stairs to the dining room, so much freedom was too good to be true. We walked slowly to prolong it. . . .

“There we were, a bunch of kids being treated like dangerous adult criminals. And what were our crimes? Most of us were runaways from unhappy homes. . . . We all agreed that we would rather have been beaten for hours than spend even a day in that home. A spiritual beating hurts so much more than a physical one.”

**Children’s Bureau Project**

What is being done to prevent the spiritual beating of young wrongdoers and of those others—not wrongdoers—like little Robert mentioned above, who was receiving physical beating as well? Unless they are helped to a better way of life their rebellion against society will continue until they do become dangerous adult criminals.

The Children’s Bureau of the Social Security Administration has launched a special juvenile delinquency project to improve services for prevention and treatment of delinquency. The bureau recognizes school guidance, religious training, profitable leisure, health and social services and legal protection all as forces of prevention.

To that end United Church Women of the National Council of Churches is joining with the Children’s Bureau in



“Bible Hour” wins rapt attention on the part of these small youngsters.

(Continued on page 12)

# A Job In Puerto Rico



Wenceslao Marrero's new church commands a 20-mile view over the mountains to the blue Atlantic by day, the twinkling lights of Arecibo and San Juan at night.

By LOUISA R. SHOTWELL

**H**IS forty-ninth birthday found Juan Martinez in a very sad mood indeed. To be sure he had a job in his native Lajas, clerking in a grocery store all through the year. Was he not better off than his friends who worked in the sugarcane four months and had no work at all from May to December?

Yet he was not happy as he considered how very small were his earnings, how there never was a *peso* left over, how Rebeca's needle flew far into the night to keep the children clothed. Even the little house they lived in was not their own. And there was Margarita, seventeen and the head of her class in Lajas Academy, Margarita desired so much to go to the University of Puerto Rico and learn to be a teacher. And he could not help her.

The letter that came on his birthday only heightened his sadness. His cousin Pedro had written it, up in that place in New York City called the Bronx.

"The mainland is a land of promise for the poor people," the letter read, "because there are jobs here; jobs for everybody! Myself I work in a fine supermarket for sixty-five dollars every week. Think of it! You, Juan, should fly here as I did. Say the small word 'yes' and I will send you the sixty-four dollars plane fare. In seven hours you will be here. I will meet you at the airport called Idlewild, in my Chevrolet!"

Now it happened that Juan was a member of the Presbyterian Church of

Lajas. He showed the letter to his pastor.

"Do you want to go to New York City?" asked the pastor.

Juan shook his head. "Already even to think of it, I have the homesickness for my family and my beautiful island. I rather stay here. But sixty-five dollars a week! What shall I do?"

"Wait," said his pastor, "wait a little, and let us see what we can devise."

To be a good pastor in rural Puerto Rico, you need sympathy and imagination, and you need initiative and practical common sense. Juan's pastor had all four of these qualities. He understood exactly how Juan felt. He found a small grocery store in Lajas that could be bought with a down payment of three hundred dollars. He loaned his name to Juan to establish credit for borrowing this sum. He showed him how to figure and plan and keep his accounts. He helped Margarita secure a position as assistant teacher in a rural school, and arranged for her to take courses in the college at Mayaguez on Saturdays and to go to summer school at the University of Puerto Rico in Rio Piedras. He helped Juan build a house of his own next to his store. So it was that on his fiftieth birthday, Juan had no feeling of sadness at all. He had a nice little business and a home of his own; Margarita was learning to be a teacher; and he himself had become an elder in his church.

Reverend Diego Rico Saltero and his

assistant Domingo Rosado serve seven rural churches in the municipality of Lajas. Early in his pastorate Diego began to see how good it would be for the stability of the church and the community if people owned their own homes. In his parishes today a dozen families like the Juan Martinezes live in homes of their own as a direct result of their pastor's practical guidance and help.

Two-thirds of the two and a quarter million people in Puerto Rico live in rural areas. Diego Rico Saltero is only one of 131 native rural Protestant pastors who are helping their people in 413 parishes to help themselves in many ways. And these pastors do not work alone.

Under a comity agreement, rural Puerto Rico is divided among seven denominations: Baptist, Brethren, Disciples, Methodist, Mennonite, Presbyterian U.S.A., and the United Evangelical Church (Congregational Christian and Evangelical United Brethren). At the request of these churches working together through the Association of Evangelical Churches in Puerto Rico, the Division of Home Missions of the National Council of Churches helps to maintain a missionary on the island to work with all rural pastors.

Called the Rural Coordinator for Puerto Rico, Rev. H. Ellis Plyler came to his post from five years as a Methodist missionary in Peru and two sea-

sons as chaplain to Puerto Rican agricultural migrants in New Jersey. He speaks Spanish fluently and knows and loves the Puerto Rican people. The pastors attend his weekly regional seminars and his annual summer institute. Some of them are graduates of the Union Evangelical Seminary at Rio Piedras. Some are just now, in their thirties and forties, going to high school. Occasionally one has been through no more than the fourth grade. But all are dedicated to the rural ministry. Ellis Plyler visits their parishes, meets with their church leaders, calls with them in parish homes. Under his guidance they and their church boards discuss their plans and problems, their failures and successes. Little by little they learn that you bring the Gospel home to people when the practice of your preaching makes a difference in their lives, and the beginnings may be very simple.

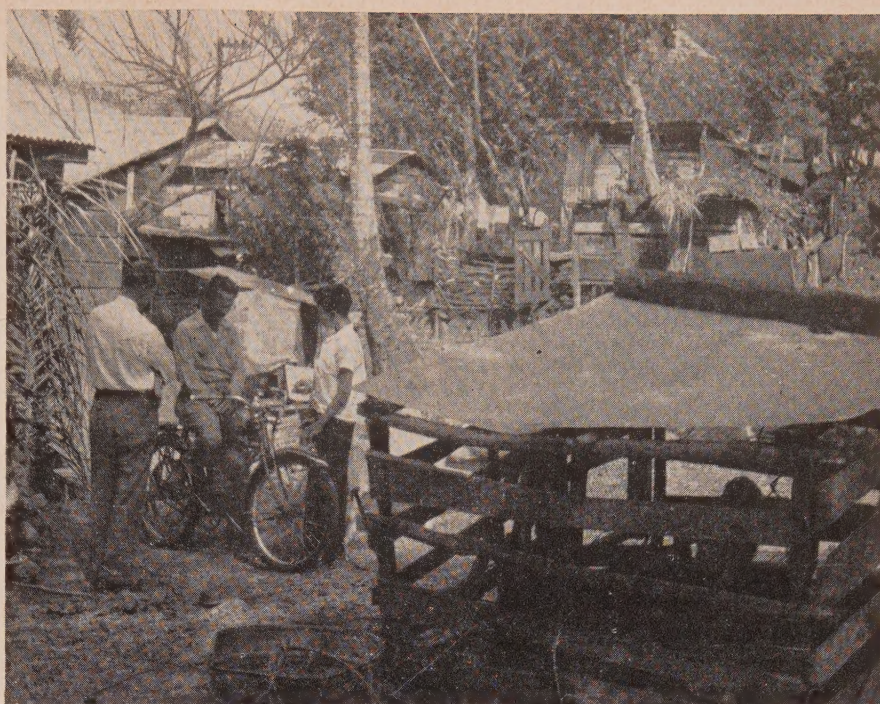
Justino Caraballo, for instance, found that the people of his Baptist mountain parish had empty summer days when there was no work in sugarcane or in anything else; nothing, indeed but cockfights and gambling to relieve the idle hours. Now he has half a dozen thriving community baseball teams.

Down in Barrio Pastillo on the Caribbean coast, the boys and girls who go in each day to high school in Ponce found themselves handicapped for lack of a library. United Evangelical Pastor Alfredo Santiago rigged up a shelter in his yard between the well and the chicken house, put in some shelves, and installed his own reference books for the students of the community to use.

High up in the fragrant coffee country above Jayuya where the road comes to an end, Wenceslao Marrero's Methodist parishioners and their neighbors had no way to get their mail. For years this made little difference because few letters ever came; but today times have changed. Wenceslao set up a post office in the basement of his church, and every day some fifty people climb down the steep slopes from their little houses perched on stilts on the mountainside and collect letters from sons in Korea, from relatives in New York and Youngstown and Milwaukee and California.

Rural Coordinator Ellis Plyler identifies himself with the pastors by living on a three-acre farm and working the land as a demonstration project. Chickens, rabbits, goats, and beef cattle provide food for his family and earn a little cash besides. So do the bananas and avocados, the sweet potatoes and beans and broccoli and corn, the lettuce and tomatoes.

But this is only one result. Mr. Plyler makes his animals available to pastors for community stock-breeding projects. He distributes seeds, and lends out his



Rev. H. Ellis Plyler, Rural Coordinator, talks with United Evangelical pastor Abraham Rodriguez and his son, Victor. The motorcycle helps in making parish calls but the pastor's three-acre farm runs up the stony mountainside and he trudges on foot to cultivate his cocoanuts, avocados, oranges and coffee.

little garden tractor. He consults the experts at the University's Agricultural Experiment Station and shares what he learns with his pastors and their people. He interprets to them also the numerous existing agencies available in health, recreation, community education.

The interdenominational service in Puerto Rico is a part of the Extension

Unit of the National Council's Department of Town and Country Church. A similar program of rural coordination is provided for pastors and lay leaders in four southern states. Support for this ministry comes chiefly from two sources: gifts from denominational home mission boards, and World Day of Prayer offerings on the first Friday in Lent.



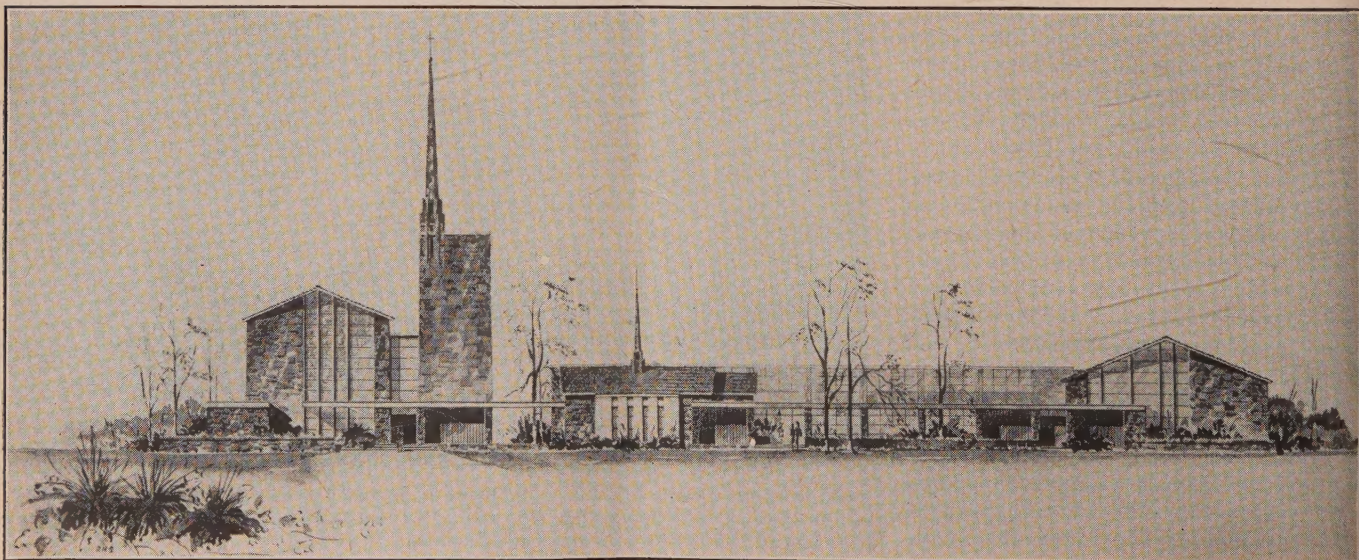
Antonio Mattos, who lost his right hand in a traffic accident, reports his progress in cabinet-making to Presbyterian tent evangelist Juan Bidot, through whose good offices he is learning to practice his trade one-handed.

# Today's Churches Reflect Trends of Contemporary Design



A church building boom unlike any in U. S. history has swept across the nation since World War II. Postwar churches reflect a new trend in American church architecture: contemporary design characterized by simplicity of line and a functional approach, no longer under the influence of traditional European ecclesiastical architecture.

Typical of traditional styles are First Baptist Church in Worcester, Mass. (above), a regional colonial style built in 1939 and seen throughout New England (Collens and Willis, Boston, architects); and St. Matthew's Evangelical Lutheran Church (right), a modified version of European gothic (Harold E. Wagoner, Philadelphia, architect). Central Methodist Church in Asheboro, N. C. (below) portrays a contemporary mood, with low, horizontal lines climaxed by a simple spire. (Harold E. Wagoner, Philadelphia, architect).



Contemporary styling coupled with a distinct regional influence show in a church in the Southwest. (right) First Methodist Church in Phoenix, Ariz., combines elements of Spanish mission architecture with modern design to achieve a building well suited to its surroundings. (Harold E. Wagoner, Philadelphia, architect).

First Presbyterian Church in Vallejo, Calif., (below) utilizes large areas of glass in a strikingly simple structure to suggest a vast sweep of space and light. (Donald Powers Smith, San Francisco, architect).



Eero Saarinen, who has been called the most respected architect of his generation, brings a stark, striking technique to his work in the church architecture field. The Saarinen churches below show handsome yet severely disciplined design. Christ Evangelical Lutheran Church in Minneapolis, Minn., (below, left) is a serenely simple structure surmounted by an elongated cross. (Saarinen, Saarinen and Associates, Bloomfield Hills, Mich., architects) Tabernacle Church of Christ in Columbus, Ind., (below and lower left corner) combines noble proportions with clean, graceful lines. (Eliel and Eero Saarinen, Bloomfield Hills, Mich., architects).



## For All Children

(Continued from page 7)

making this its national project too. Thus the 10,000,000 women composing United Church Women will now have an opportunity to start studying and solving problems of juvenile delinquency in their own communities.

Naturally, religious education that comes in time to prevent a brush with the law must be the long-range objective. The goal of the churches must be to reach *all* children with Christian teaching.

Let us go on now to see what progress the church is making in that direction.

### Sunday Church Schools

The largest organized force for imparting Christian teaching and faith is, of course, the Sunday church school, dating back to 1780. The Division of Christian Education shows that in the United States Sunday church school rolls contain 30,648,148 names of children, youths and adults. Some—if only all—are lucky enough to have a teacher like this one:

She (or he) genuinely likes kids. She doesn't wait until 10 p.m. Saturday to "run through" the lesson. She thinks and plans all week for each Sunday morning session.

She arrives at church well ahead of opening time to greet her pupils and start activity with them. She doesn't lecture. She leads the boys and girls to think and act for themselves, through study, discussion, dramatizations, observation trips, interviews with informed persons, and service activities. She teaches Bible verses by translating them into everyday life.

To help parents and church school teachers in their common task, a 29-minute motion picture, "For Every Child," produced through the Commission on General Christian Education and the Broadcasting and Film Commission, is being released for use during and after Christian Education Week.

Six film strips are also being produced as a project of the Children's Work Committee of the Division of Christian Education.

Until church buildings catch up with increased population, church leaders must struggle with the problem of what to do with so many children.

Many are running a double schedule on Sunday morning or are holding Sunday afternoon classes. Some are meeting in homes, some are renting additional quarters. Some new housing projects even use the real estate office!

Weekday religious education classes are now enrolling at least 2,500,000 public school pupils. Vacation church

schools, using summer leisure for religious education, reach more than 5,000,000 each year. Both of these supplements to the regular Sunday church school have tremendous possibilities, yet unrealized, for reaching unchurched boys and girls.

### Children in Institutions

Vacation schools offer a rewarding opportunity for ministering to children in institutions. Where children are so retarded physically or mentally that they must be dealt with inside the institution, only skilled teachers are capable of going in to assist the regular staff.

This whole approach to secular institutions calls for interdenominational planning and cooperation.

The modern psychological approach toward treating handicapped children like normal youngsters presents a new challenge to churches. When church school teachers welcome crippled, deaf and blind pupils (from institutions as well as from private homes) into classes where the normal pupils accept and love them for themselves, they feel new faith and security.

The Division of Home Missions of the National Council has as one of its major ongoing tasks the religious education of agricultural migrants. In a vacation Church school in one migrant camp, nine-year-old Becky was reduced to tears because she had not received a Bible at the closing service as her "surprise" for her treasure box. It was the only thing she wanted.

### In Industrial Areas

The Division of Home Missions, through its department of the urban church, is administering Protestant work in industrial defense communities at Savannah River, Ga., and South Carolina, at Paducah, Ky., and in the Chillicothe-Portsmouth area in southern Ohio. The Atomic Energy Commission has plants under construction that have brought nearly 100,000 persons into each area.

A staff of 20 has set up mothers' clubs, three trailer chapels, and story hours and vacation church school programs in trailer camps.

The response of children in such industrial areas to a "church of their own" is typified by Jack. He watched tents for a vacation school being erected in a large field.

"Better lock 'em down," Jack advised the director. "Those tents will be swiped before dark. *Nothing stays around here.*"

The director realized Jack was right. But putting tents up and taking them down each day was out of the question.

"How about your keeping an eye on them?" she asked.

Jack was all business. "Better leave

me your telephone number so I can call if there is any trouble."

Jack called next morning. "The tents are all right," he reported. "Us fellows take turns playing around 'em till after dark. So you don't have to worry about our church. It'll be okay."

And it was.

Then there are the youngsters like Cathy, the army sergeant's daughter, who never lives one place long enough to "belong" and who is tired of hearing about Moses. What about her?

A committee representing Protestant churches is even now at work with chaplains preparing a special curriculum for church school boys and girls in emergency areas. After October, 1954, Cathy can follow a coordinated course of study wherever she moves.

Chaplains, ministers, professional religious educators, church school teachers, parents—all have their role in building religious faith in children.

But *every* adult is involved. It may be as simple as talking things over with the neighbor child swiping pears from your back yard.

We all teach our own faith by the way we act.

### For All the World

Members of women's missionary societies have long known that Christian education must be a world-wide affair.

Missionaries, working abroad both denominationally and interdenominationally, not only give formal religious instructions to children and youth in mission schools; they are trying also to raise the whole level of family life through institutes for parents, stressing such matters as health, recreation, child training and home worship.

The Division of Foreign Missions of the National Council of Churches is providing Christian literature for women and children in various countries.

The Committee on World Literacy and Christian Literature has a new project of preparing simple books, many dealing with care of children, for new literates to read.

The Joint Commission on Missionary Education of the National Council of Churches through its Friendship Press publishes story books for boys and girls acquainting them with other children around the world.

Christian teaching for children of this and every other country—backed by Christian living on the part of their elders—can sow faith around the world!

# Seeing Red—An Editorial

By SAMUEL MCCREA CAVERT

IN HIS article, "Reds and Our Churches," in the July *American Mercury*, J. B. Matthews makes a blanket indictment that "the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." This is his first sentence, designed to claim attention as a summary of the article.

When he attempts to find evidence for the incredible statements, he stresses the number of clergymen connected with the "phony Communist peace maneuver." He says that more than one thousand Protestant clergymen were "participants" in it. But he makes no distinction between the overwhelming majority, who signed peace appeals before they were recognized as phony, and the tiny handful who signed after the truth was known. He leads his readers to assume that all of the thousand were Communists or fellow-travelers,—which is grossly untrue. Incidentally, it may be pointed out that the Federal Council of Churches as early as July, 1950, warned that the Stockholm peace plan was designed to mislead peace-loving people.

Another attempt of Mr. Matthews to uphold his thesis centers around the signing of an appeal for the repeal of the McCarran Act by 528 clergymen. This, again, discloses the specious character of his argument. The implication of his statement is that to urge the repeal of this law identifies one with the Communists—an egregious *non-sequitur*.

The only religious organizations which Mr. Matthews dares to characterize as communist fronts are the Methodist Federation for Social Action, the People's Institute of Applied Religion and the magazine, *The Protestant*. But what he refrains from saying is that all three of these projects are utterly without influence today. Whatever support they once had vanished when evidence of their following the communist-line accumulated. Now they are almost defunct. The course of events proves exactly the opposite of what Mr. Matthews implies, for it shows that pro-Communist organizations cannot secure Protestant support when their character becomes known.

Mr. Matthews' article creates a wholly false impression, because it makes no distinction between Communists and deliberate fellow-travelers on the one hand and Christian advocates of social reform on the other.

When it was announced that the author of the *Mercury* article had been

appointed by Senator McCarthy as the chief executive of the Senate Permanent Sub-Committee on Investigations a storm broke. Four members of the committee denounced the article as "a shocking and unwarranted attack against the American clergy." Bishop William C. Martin, as president of the National Council, made a public statement on the subject, which was widely quoted.

Three distinguished leaders of the National Conference of Christians and Jews joined in expressing to President Eisenhower the judgment that "the sweeping attack on the loyalty of Protestant clergymen . . . is unjustified and deplorable." President Eisenhower promptly replied, "I fully share the convictions you state."

Bishop Martin, as president of the

National Council of the Churches, then wired President Eisenhower:

"Your prompt and vigorous defense of truth and justice as they relate to the Protestant ministry of this nation commands our unbounded gratitude. Every fair-minded citizen will honor you for taking a decisive stand in arresting an outrageous procedure which could have had no other result than the weakening of confidence and loyalty so vital to our national life in this crucial hour."

The general position of the Council was well summarized by Bishop Martin when, in announcing the appointment of the Committee on the Maintenance of American Freedom, he said, "I hope that the Committee will help to alert the Churches to every threat of Communist infiltration", and then added, "Some people are so frightened about Communist infiltration that they pay no attention to the danger of fighting it by un-American methods."

## Praeparatio Evangelica

*"The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them."—Matthew 11:5*

THIS is the miracle of evangelism and we take it too much for granted. It is the miracle of making the deaf hear and the dumb to speak. For the story of the mission of the Church is the story of men deaf to everything but their own desires, suddenly being made able to hear the terrible and then comfortable word of God. It is the story of the dumb being made able to speak, of the most unlikely men, untalented, ordinary men being made able to speak for God. For wherever the dumb are made able to speak in such a way that the deaf may hear, there is the mission of the Church.

THE world is passing through one of its darkest nights. But it is a night far spent and the dawn is at hand! Look about the world. Is it not so? There are flames, but the flames give light where no light was. There are explosions, but the explosions are opening the ears of the deaf. There are revolutionary changes, but these changes mean hope. The light is not yet the light of Christ, the voice men hear is not yet the voice of God. And the new found hope is not yet the hope of God's Kingdom. Clearly, though, God is shaking up His world and awakening those who slept. The world is being prepared for the Gospel as never before. There may be real question whether the mission of the Church will *prevent* the tragedy of history any more than Christ evaded crucifixion. But it is the mission of the Church to give history a redemptive meaning. What then will be the meaning of this dawn?

—CHARLES H. LONG

*Prayer:* "Not forever in green pastures do we ask our way to be  
But the steep and rugged pathway may we tread rejoicingly.  
Not forever by still waters would we idly quiet stay  
But would smite the living fountain from the rocks along the way.  
Amen."

# Faster Than the Population

**G**AINS in church membership in the Continental United States during 1952 are little short of phenomenal, according to figures appearing in the 1953 Yearbook of American Churches. Here are some of the highlights, released in advance of the Yearbook's September 14th publication date:

*U.S.A. church members now total 92,277,129—a whopping gain of 3,604,124 over the count for 1951.*

*The membership rate of growth reached an all-time high of 4.1 last year—twice that recorded for any former year—two and a half times the population increase rate.*

*Sunday school enrollments surpassed all previous records, with a gain of 6.4 per cent.*

"Never before has such a high annual increase in church membership been recorded," declared Dr. Benson Y. Landis of the National Council's Department of Research and Survey. "During the 1940-50 decade, the annual gain has been about two per cent. In 1952, it was twice that figure, accelerating an upward trend that has been maintained in this country for the past 100 years."

Over the longer term, this trend has resulted in doubling church membership in the past 26 years, said Dr. Landis, editor of the Yearbook, which is published by the National Council's Department of Publication. In 1900, 36 per cent of the U.S. population were church members. In 1910 and 1920, 43 per cent. In 1930, 47 per cent. In 1940, 49 per cent. This figure shot up to 57 per cent by 1950—and at the end of 1952, it had reached 59 per cent.

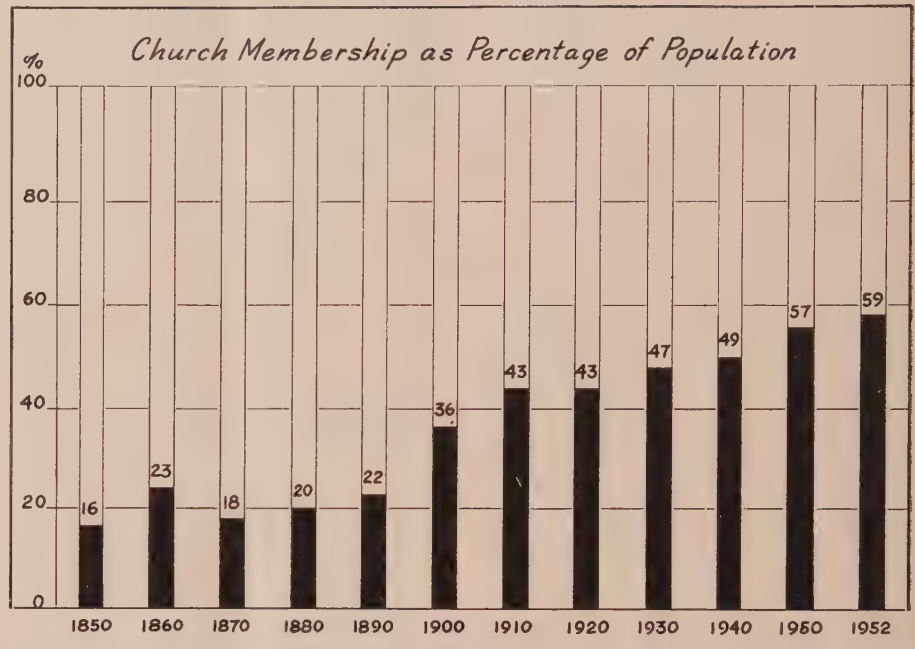
In 1952, Dr. Landis reported, the number of local churches also reached a new peak of 285,277, as compared with 284,592 for 1951. And the number of clergymen having charges rose from 181,123 to 183,899.

Thus, statistically, there is one church for about every 323 members," he stated, while the ratio between clergymen and members is only one to every 500. There are obviously thousands of vacant pulpits."

The figures appearing in the Yearbook, which is the only source of statistical data on all the nation's religious bodies, are based on information from 251 religious bodies, and apply only to the U.S., exclusive of Territories. Dr. Landis stressed that they may appear to conflict with other statistics compiled on an all-inclusive basis.

Of the nation's two biggest religious groups, the Protestants and the Roman Catholics, the former registered a slightly

## Church Membership Grows 4.1 Per Cent in One Year!



higher gain of 3.9 per cent. Roman Catholic adherents increased by 3.5 per cent. Protestants now number 54,229,963 or 34.7 per cent of population, while there are 30,253,427 Roman Catholics, or 19.3 per cent.

Exact comparisons between the two are difficult to make, since most Protestant churches list only full members, aged 13 or older. Included among Roman Catholics are all baptized children and infants.

Third largest religious group are the Jewish congregations, reporting 5,000,000 members. Next in order of the top six groups are: Eastern Orthodox, with 2,353,783 members; Old Catholic and Polish National Catholic, 366,956, and Buddhist, 73,000.

Further breakdowns show that 76 of the 251 religious bodies reporting on membership have 98.2 per cent of all members. Another indication that church membership is less divided among groups than it seems is shown by the fact that 18 bodies with 1,000,000 members or more—15 of them in the Protestant fellowship—have a total of 78,249,936 members, or 85 per cent. Moreover, 11 of the 18 in this concentrated group are united for cooperative action in the National Council of Churches, which now embraces 30 denominations, with 35,443,025 members.

Compared with the year before, the

National Council gain in membership is 1,700,983, one million of whom are in the Greek Archdiocese of North and South America, which joined the Council in the intervening period. Some 700,000 new members in the other communions, the Yearbook points out, represent a Council membership gain of two per cent. The National Council also now embraces 115,499 clergymen having charges and 143,407 local churches.

As with the year before, there are 15 Protestant denominations with a membership of one million or better. The top three are: The Methodist Church, with 9,180,428; the Southern Baptist Convention, with 7,634,493; the National Baptist Convention, U.S.A., Inc., with 4,467,799.

By grouping the larger Protestant denominations into inclusive "families," the Yearbook shows a Baptist grouping (24 bodies) with a membership of 17,470,111; Methodist (22 bodies), with 11,664,978, and Lutheran (20 bodies), 6,313,892.

If the Sunday school enrollment gains reported in the Yearbook serve as an indicator, then the outlook for future strength in the churches is indeed bright. The gain of 6.4 per cent represents some 2,000,000 additional enrollments. The Protestant churches report close to 94 per cent of the 1952 total enrollment of 32,638,879.

# A Big Experience for Foreign Exchange Students

**W**HAT would a young Methodist high school teacher from Ceylon take home with her after a year of study in the United States?

Pretty, dark-eyed Grace Mather, of Ceylon, is taking home two new ideas: the greater independence of American girls, for herself; and the freer class discussion system of American teaching, for her high school students.

"Ceylon is a conservative place," she says, "Girls there are very sheltered and never go anywhere without a family escort."

She found American girls' freedom a little strange at first "but now," she adds with a twinkle, "I like it very much."

The chief difference she found in American education was that there was more free discussion by the students, less formal lecturing.

She hopes to introduce more discussion in the classroom when she goes back to teaching, although, she admits "we have to teach the students to speak up a little, too—they are accustomed to listen quietly."

Miss Mather, a 1950 graduate of Jaffna College in Ceylon, has been studying religious education for the last year at Oberlin Graduate School of Theology under the National Council's Ecumenical Scholarship Exchange Program.

Daughter of the Methodist superintendent of the city of Kandy, Miss Mather taught in the Kandy Methodist Girls' High School before coming to the U. S. and was active in the Student Christian Council and the Methodist Youth Federation. She was chosen for the Oberlin scholarship by the National Christian Council of Ceylon.

Small, slender, with the long black braids and the graceful sari that are traditional for Indian girls, Miss Mather has a New England family name. It comes from her grandfather, whose Hindu family disowned him when he became a Christian.

This fall, forty more theological students and young church workers from 40 countries will come to this country on ecumenical scholarships, bringing to 322 the total of young men and women who have benefitted from the program since it began eight years ago.

The scholarship grants this year are given by 29 theological seminaries and graduate schools of religion from Boston, Mass., to Berkeley, Cal., and from Chicago, Ill., to Austin, Tex.

They will have as students a young



Grace Mather from Ceylon

woman from Burma, two young men from Ceylon, two from India, others from the Philippines, Egypt, Greece, Holland, France, and other countries of Europe. The largest single group, 19, including two young women, is from Germany.

European scholarship students are selected by the Scholarship Committee of the World Council of Churches, on nomination from their own church

bodies. In other countries, candidates are chosen by the National Christian councils.

The scholarship year brings benefits both to the students and those who welcome them.

This is "a big experience," wrote one Austrian theological student. "It was for me a help to understand your country better now than by means of press and propaganda and radio, and I hope I could lead the American fellows also to some understanding of our problems."

A divinity student from Holland felt that one of the most important things in his year of study was "enduring friendships" not only with Americans, but with Japanese and German students as well.

A German Lutheran wrote that his year at an Evangelical and Reformed Seminary "together with Presbyterians, Episcopalians, Methodists, Baptists, this, and the lacking of denominational controversy and polemics, let me see the unity of the one church of the one Lord more clearly, which is true across all the differences and divisions."

And the reports from the seminaries: "We are greatly pleased with the men who have come to us . . ."

And from a denominational executive: "This is one of the most valuable projects being carried on in inter-church aid . . . Without exception, the students are of high caliber and the seminaries are enthusiastic over their being in residence."

## "Christ Calls Men"

This year's celebration of Churchmen's Week, October 11-18, will have as its rallying call "Christ Calls Men."

As last year, the week will open with Men and Missions Sunday and will close with Laymen's Sunday. The objective of the first is to alert men to the world mission of the church. There will be missionary speakers at morning church services, five-minute statements by laymen in support of the missionary programs and budget of the local church, special observances in men's Bible classes or other men's groups, featuring a missionary forum, interview or study report, and special vesper services.

Mid-week rallies are suggested on the need for a Christian community, spotlighting Christian homes, the Christian and his daily work, community welfare conferences, and surveys of responsibility for such special needs as migrants.

The climax will come on Laymen's Sunday, October 18, when laymen will occupy the pulpits of the churches for the day and will stress Christ's call to

a sense of mission, His call to a sense of unity, and His call to positive belief and action.

President Eisenhower, who is a participating layman in one of the member churches of the Council, has been asked to make the address at the national observance of Laymen's Sunday, in the National Memorial Baptist Church in Washington, D. C., under the auspices of UCM and the Washington Federation of Churches.

Coincident with Churchmen's Week a new book by Wilbur LaRoe, entitled *The Church We Love*, will be published by Abingdon-Cokesbury Press in Nashville, Tenn. Mr. LaRoe, a lawyer in Washington, D. C., is a member of the Board of Managers of United Church Men and a lay member of the General Board of the National Council and prominent in its Laymen's Committee. He was for a time Moderator of the Presbyterian General Assembly, an unusual post for a layman to hold.

# The CHURCHES WORKING TOGETHER

## Eisenhower Stands With Clergy Against Matthews Attack

It wasn't just the weather that was hot in July. Early in the month a heated attack on U. S. Protestant clergymen — for "supporting" communism in this country — brought forth a fiery response from religious leaders of all faiths, from church councils, denominations and local churches throughout America — and from the President of the United States.

The opening gun was the first sentence of an article published in a national magazine. The sentence read: "The largest single group supporting the communist apparatus in the United States today is composed of Protestant clergy." Author of the article: J. B. Matthews, then staff director for Senator McCarthy's Permanent Investigations subcommittee.

[In his review of the Matthews episode on page 13 of this issue, the Council's General Secretary, Dr. Samuel McCrea Cavert gives an outline of the events in sequence, together with a clear statement of the National Council's position throughout.]

In most parts of the nation, Bishop Martin's message to President Eisenhower commending the President for his unequivocal stand against reckless, undemocratic investigative methods was promptly supported by church councils, denominations and individual churchmen. Excerpts from some of the communications that poured into the White House: "We commend you for your stand against inquisition by inference . . ." (Cleveland Church Federation); ". . . Church leaders as well as citizens are becoming more and more fed up" (Wisconsin Council of Churches); "Blanket accusations and trial by newspapers still undemocratic" (Connecticut Council of Churches); (This) kind of irresponsible charge plays directly into communist aims to create confusion and suspicion" (Erie, Pa., Council of Churches).

On Sunday, July 12, a message from Bishop Richard S. Emrich, president of the Detroit Council of Churches, was read in 600 Protestant churches in the Detroit area: "I do not want anyone to under-estimate the McCarthy-Matthews attack on Protestantism as such. . . . The big lie against and the big smear of Protestantism is already taking place, and McCarthy is, at the time

of this letter, blessing the man who made it. . . . It is fully within the right of government to investigate subversives in any field of activity, but we are badly governed when our political leaders do anything to weaken our great institutions."

## Mining Employees Get Chaplain

The Rev. Cecil C. Hankins of Columbus, O., has been appointed Protestant chaplain for two new taconite communities in northern Minnesota. His work of organizing and serving united Protestant churches for employees of Minnesota's newest mining industry — in East Beaver Bay and Babbitt — will be underwritten by eight major denominations through the Minnesota Council of Churches. Mr. Hankins formerly was with the Ohio Council of Churches.

## Indian Booklet Gets Action

Recommendations contained in a reference work on Maine Indians, compiled and widely circulated by the Maine Council of Churches a little more than a year ago, are beginning to be realized. The booklet was designed to pro-

vide factual information on the condition of Maine Indians to all citizens of the state, as well as to the 1953 Maine legislature — which took action in accordance with one of the booklet's recommendations. The lawmakers voted to transfer the post of state Indian Agent from a political appointment to a position assigned on the basis of professional preparation. This was accomplished by transferring the responsibility for the appointment from the Governor and Council to the head of the Department of Health and Welfare.

## Great Plays Under The Stars

Residents of Washington, D. C., were treated this past summer to a noteworthy drama series, played outdoors on the grounds of the Washington Cathedral. Among the playwrights whose works were presented: George Bernard Shaw, Victor Hugo and Leo Tolstoy. The drama series was sponsored jointly by the Washington Federation of Churches, YMCA, United Fellowship of Protestants, and servicemen's committees of several denominations.

An official of the Washington Federation has noted: "This is the first season we have attempted to use a drama as the sermon in our summer vesper series. The dramas have all been selected because of some moral which is brought out in the play." Casts for the plays consisted entirely of amateur performers, with staff direction and coordination supplied by the Washington Federation.



President Eisenhower has promised to appear in person Oct. 6 to extend greetings to delegates at the National Assembly of United Church Women, meeting in Atlantic City, N. J., Oct. 5-8. Mrs. W. Murdoch MacLeod, general director, said Mr. Eisenhower had accepted the invitation extended at a White House ceremony in June (shown above) when he was given the first copy of a "Christian Declaration of Loyalty" by officers of the National Council unit. The church women are, seated: Mrs. James D. Wyker of Columbia, Mo., President (left); and Mrs. W. Murdoch MacLeod of New York, General Director. Standing, left to right: Mrs. James M. Dolbey of Cincinnati, O., Chairman of Public Relations; Mrs. Abbie Clement Jackson of Louisville, Ky., National Board Member; and Mrs. Edwin Parsons of New York, Chairman of the Assembly Committee.

# Outlook

## *Peace—Temporary or Permanent?*

THE National Council of Churches, in a message to President Eisenhower, expressed its thanksgiving that hostilities in Korea had come to an end. Christians always rejoice when the guns of conflict are silenced. They can do no other since theirs is a gospel of peace. From many thousands of churches prayers have been offered that the cease-fire will pave the way toward the establishment of an enduring peace in Korea, and throughout the world.

The war in Korea was not President Truman's war. The truce in Korea is not President Eisenhower's truce. In Korea, for the first time in recorded history, the community of nations sought to resist aggression. In like manner, the statesmen of many nations sought a cessation of hostilities. The full significance of these joint endeavors has yet to be evaluated. What influence may be exerted by Korea on the shape of things to come cannot be foreseen. However that may be, one thing seems clear. A new potential for peace has been brought into play. It has been demonstrated that freedom-loving peoples need not yield to the caprice of the aggressor; that concerted action, in the name and for the sake of the world community, is an attainable goal. This is not to deny that the search for a dependable system of collective security will be long and difficult. But a first step has been taken in Korea. This is a fact that the fomenters of international piracy will ignore at their peril.

The scene now shifts from the battle-line to the conference table. The United Nations General Assembly is completing arrangements for these negotiations. The churches are under no illusions at this point. Their rejoicing over the cessation of hostilities is tempered by the fact that permanent peace in Korea hangs in the balance. Many difficulties remain to be overcome if a free and united Korea is to be established. These difficulties will be enormously aggravated if the nations that cooperated to resist aggression pursue their separate ways during the forthcoming conference. In a collective endeavor of this kind teamwork is of the highest importance. It is our expectation that the United States will keep this fact in mind. The decisions reached at the political conference should be decisions consistent in spirit and purpose with the Charter of the United Nations.

The military forces of Communism in Korea have been stopped at, or somewhat above the 38th Parallel. What about the ideological forces of Communism? Christians know full well that these forces cannot be stopped with bullets or atomic bombs. It will take more—much more—than a United Nations Command to halt the ideological progress of Communism in Asia. That is why, at the forthcoming conference, the moral, economic and political factors will transcend in importance the military factors.

It is to be hoped, therefore, that the delegates representing nations that fought aggression in Korea will

not exhaust themselves in prolonged debate as to how Communism in Asia can best be contained by bayonets. Four years ago the Executive Committee of the Federal Council of Churches, meeting in Atlanta, said: "... it is obvious that Communist influence cannot be arrested apart from a general effort to further the economic betterment and growing independence of the Asian peoples. The real issue is whether or not our government is prepared to advance the greater welfare of the peoples of Asia, with higher standards of living, and with cultural, social, and political institutions which will accord with the free choice of the peoples directly concerned." What was said by the Federal Council of Churches, four years ago, is relevant to the immediate situation. We commend this statement to the prayerful consideration of the delegates who will represent the nations of the West at the forthcoming conference.

One thing more. The world community must cooperate in the task of Korean reconstruction. It is here where the churches can be of direct assistance. Once the cease-fire had been agreed to, the National Council of Churches sent greetings of Christian fellowship to the National Christian Council of Korea. Full support was pledged of measures looking toward the reconstruction and rehabilitation of that country. We believe the churches of the United States and other lands will make every possible sacrifice in order to heal the wounds of war suffered by the Korean people. But the total task of post-war reconstruction in Korea is beyond the resources of the churches and of other voluntary agencies.

The United Nations is confronted, in this situation, with an opportunity that staggers the imagination. Only the United Nations can operate on the scale required to meet the needs of the Korean people. The contribution of the United States in this respect should be related to the kindred efforts of other governments working in and through the United Nations. Otherwise relief measures may appear to be a disguised form of foreign interference. Let it be demonstrated in Korea that the free world is capable of rebuilding what has been destroyed.

## *A Study in Comparative Values*

IN THE year 1952 the American people contributed \$1,296,000,000 to their churches and religious organizations. So we learn from the annual report on consumers' expenditures, recently published by the Department of Commerce of the U. S. Government. This is an all-time high in giving to religious causes.

Any congratulatory mood, however, begins to disappear when we make a comparison with expenditures for other purposes. \$1,296,000,000 is approximately one-half of one per cent of the total amount spent by the American people in 1952.

The figure is but slightly more than that which was spent for admissions to motion-picture theatres

(\$1,134,000,000). It is less, by \$50,000,000 than that which was spent for toilet articles and cosmetics. It is hardly more than half of what was spent for TV sets and their upkeep (\$2,710,000,000) in the same year.

For tobacco the American people spent four times as much as for the support of religion. For alcoholic beverages they spent seven times as much—approximately \$9,000,000,000.

What we spend our money for is a fair indication of what we care for. The figures recording our current expenditures are forceful evidence of the need for education in Christian stewardship.

## ***Long May Our Land Be Bright With Freedom's Holy Light!***

The free mind is one of the greatest achievements of Western civilization. It is an especially precious part of our American heritage. To this achievement the churches of the National Council, throughout their history, have made a basic contribution. They have provided the spiritual undergirding of freedom, interpreting it as a gift of Almighty God.

Today our freedom is endangered. The danger comes from two different directions.

The first danger arises from Communist efforts to infiltrate into American life. For some years this danger, now obvious, was too little recognized. Many earnest Christian ministers and teachers signed statements and joined organizations professing high ideals—only to discover later that there was a hidden hand seeking to manipulate their sincere love of peace and justice for ulterior Communist ends.

The other danger arises from efforts to meet Communist infiltration by methods which themselves are contrary to the spirit and practice of American freedom. This danger is not yet clearly recognized.

The most serious manifestation of this danger is found in some of the procedures of Congressional investigating committees. Concrete illustrations of these indefensible methods, inconsistent with our tradition of the rights of free citizens, are passing out unverified and unevaluated materials about individuals from Committee files; including in such files only derogatory material and excluding data which indicate devotion to American institutions; implying that temporary connection with a Communist-infiltrated organization meant disloyalty even though that connection was wholly prior to the time when the organization came under Communist control; refusing to accept any responsibility for the veracity of material in the files even though it damages the reputation of innocent citizens.

Such procedures as these are too similar to the methods of police-states—whether Fascist or Communist—to be long acceptable to people who cherish the American heritage of freedom and the rights of responsible citizens.

Another wrong method of meeting Communist infiltration is to make sweeping charges against any group, as did the recent article by J. B. Matthews on

"Reds and Our Churches." The article is a gross misrepresentation because it characterizes as "Reds" persons who were sincerely and only devoted to Christian causes, such as world peace, which Communists undertook to exploit for their own purpose.

To pin a Communist label on liberal advocates of social reform is both a disreputable and self-defeating procedure. It produces a confusion of mind in which people no longer distinguish between Communism and honest social criticism in the old-fashioned American way. Nothing could serve the interest of the Communists better than an atmosphere in which all non-conformity is identified with disloyalty and efforts at social progress are identified with subversion.

When the General Board of the National Council of Churches on March 11 voted to establish a special "Committee on the Maintenance of American Freedom," it declared that "the proper and essential function of Congressional investigations must be preserved" but "jealously guarded against abuse through methods that are now bringing it into disrepute." At the present time it is gratifying to note many signs of public concern over these methods. One of these good omens is the large number of bills introduced into Congress calling for various reforms in the procedures of investigating committees—an indication that Congress as a whole is becoming aware of its responsibility for committees operating in its name.

Our churches need to be alert to *both* of the current dangers to freedom: the danger of Communist infiltration *and* the danger of an incipient Fascism involved in procedures that override the rights of free citizens. If the churches, which are the custodians of true liberty, are active in meeting both dangers, we dare to believe that "this nation, under God, may have a new birth of freedom."

## ***The Churches and Agricultural Policy***

A TENTATIVE formulation of "major objectives of agricultural policy" which "commend themselves to the Christian conscience" is before the churches for their discussion and comment. Reports and recommendations from study groups in churches will aid the Council's Department of the Church and Economic Life in preparing a statement on the subject for consideration of the Council's General Board.

There needs to be the widest possible participation of concerned and informed persons in the thinking that goes into church programs and statements. The membership of the responsible committees of the National Council is a continuing means toward this end. But there is need to go beyond this limited number of church leaders to wider circles throughout the churches. Ways of doing this include: official meetings of denominational judicatories, national study conferences, and such requests as that of the Department of the Church and Economic Life for comments and reports from local churches. It is important to the churches that these and similar methods be offered and that full advantage be taken of them.

# Council Personalities

Robust, 55-year-old *Cameron P. Hall*, executive director of the National Council's Department of the Church and Economic

Life, has in a quiet way achieved several "firsts" in his chosen field.

His background of a prosperous New York home, private school and college, study abroad and in theological seminary, would not seem to foreshadow his deep interest

in labor and industrial problems. Two things, he says, influenced him in that direction: his participation in 1921 in the first Sherwood Eddy European Seminar, when he heard from Ramsay MacDonald a firsthand account of the conditions among England's coal miners, and his pastorate of Christ Church, in "Hell's Kitchen," an underprivileged section of New York City.

His ten years' experience there convinced him that "the Church must go beyond charity to work for justice."

Mr. Hall's next assignment was to the University Presbyterian Church at the

University of Wisconsin. For the past 14 years he has been a denominational or interdenominational executive.

Now for the "firsts."

In 1944, while with the Presbyterian Department of Social Education and Action in Philadelphia, he used a new technique in a study of the church and industrial relations. Twelve people equally divided among labor, management and church leaders, put together a comprehensive report which was adopted by the Presbyterian General Assembly and led to Mr. Hall's being called to the Federal Council of Churches in 1946 as executive secretary of the Department of the Church and Economic Life.

He directed the Pittsburgh Conference of 1947, which marked the first time the churches had held cooperatively a study conference devoted entirely to the churches and economic issues.

Under the new National Council Mr. Hall pioneered again in the Buffalo Conference of 1952 on "The Christian and His Daily Work"—the first national church study conference on the subject."

Mr. Hall and his wife, the former Margaret Conant, have one son, Alan, now in the Air Force. Mr. Hall names as his hobbies canoeing and color photography. They make their home in Garden City, New York.

*Fletcher Coates*, new associate director for the Council's Department of Public Relations, has spent almost equal portions of his career in newspapers and radio.

Before joining the Council's executive staff in May, he directed press relations for the Crusade for Freedom during its 1952-53 drives for funds in support of Radio Free Europe and the Free University in Exile at Strasbourg.

Working in association with the Voice of America and private international broadcasting groups, he produced tape-recorded radio "close-ups" of American industry in action, programs surveying minority group relations, the American labor story and other aspects of American life, for foreign listening.

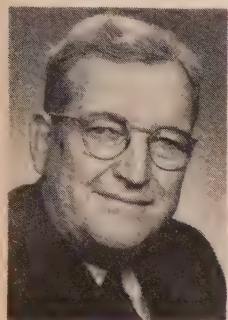
Under contract to the Economic Cooperation Administration, Mr. Coates spent 1950 and part of 1951 in Europe and the Near East, setting up and directing a multi-lingual public research and information service designed primarily to explain the Marshall Plan to the peoples it aided. Many thousands of letters of query poured in weekly to the project's Paris headquarters and nine branch bureaus from Berlin to Ankara.

Prior to 1950, Mr. Coates directed a similar research service for the American public and, as the Answer Man, broadcast the most interesting queries and answers over the Mutual Broadcasting System.

Another national program he wrote and voiced daily was "Tell Your Neighbor." Previously he was news director of WLIB, New York, station manager of CHNS, Halifax, N. S., operated a small advertising and public relations agency in Halifax, and was successively a news reporter, radio page editor and editorial writer for *The Halifax Herald*.

Born, 1912, in Needham, Mass., Mr. Coates received his schooling there and at Mount Hermon School in Northfield, Mass. He attended Boston and Dalhousie Universities.

A member of the Episcopal Church, he now makes his home with his wife and three young daughters in Westport, Conn. He lists his hobbies as reading on commuter trains, boating and remodeling old houses.



HALL



COATES

The windows of *Dr. Wayland Zwyer's* New York office look out on noisy Twenty-third Street, but they might be described as looking out over the European continent—because Dr. Zwyer has as much contact professionally with Europe as with America.



ZWAYER

Dr. Zwyer is a man with a multitude of responsibilities, including directing and coordinating the European relief programs of the National Council and World Council of Churches—serving simultaneously as associate director of the National Council's Department of Church World Service in charge of the CWS European program, and as the American representative of the World Council of Churches' Department of Inter-Church Aid and Service to Refugees. He also is secretary of the Europe Committee of the National Council's Division of Foreign Missions.

In addition, he is chairman of CRA-LOG (Council of Relief Agencies Licensed for Operation in Germany); vice president of American Relief for Korea; and on the executive committee of the American Council of Voluntary Agencies for Foreign Service.

Dr. Zwyer's work for Church World Service also entails supervising the CWS Material Relief program—including five service centers in the U.S., and CROP (Christian Rural Overseas Program).

Born in California, Pa., in 1895, Dr. Zwyer holds degrees from Southwestern (Pa.) State Normal School, Denison University, Crozer Theological Seminary, the University of Pennsylvania and Ursinus College. He has been, successively, a public school teacher, the youngest chaplain to be commissioned during World War I, and pastor of Baptist churches in Trenton, Detroit and Brooklyn.

Dr. and Mrs. Zwyer have one daughter and live in Harrington Park, N. J., where Dr. Zwyer enjoys gardening and "the peaceful atmosphere after ten years in a city apartment."

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"Grant, O Lord, unto us and unto all mankind the will to become Thy fellow workers in this day of suspicion and division . . . By Thy Spirit help us to obey that new commandment that we love one another as He hath loved us . . ."

This is the prayer that will arise from thousands of Christian churches around the world on World Wide Communion Sunday, October 4.

In many churches, in many nations, the Lord's Supper will be observed according to the traditions of each denomination and each congregation. Each in their own churches, communicants will kneel at the altar rail or remain seated in their pews; some will receive the elements from the minister, others will be served by elders; but in all of them there will be the same sense that they have come together as "one great fellowship of love throughout the whole wide earth."

"The observance of the Lord's Supper is at the heart of the Christian faith," says Dr. Jesse Bader, executive director of the National Council's Department of Evangelism, which sponsors the yearly communion around the world.

"On World Wide Communion Sunday every church member can share in the deeper experience of joining hands and hearts with fellow Christians around the world at the table of the Lord."

In the depression years of the mid-1930's, three Presbyterian, U.S.A., leaders suggested that the churches of their denomination around the world might well be heartened by a day on which they all took communion together. World Wide Communion, under that caption, was suggested in 1940 by Dr. Jesse M. Bader, then head of the Evangelism Department of the Federal Council of Churches, now part of the National Council, who urged all member churches to have communion on the same Sunday. The idea spread to other denominations. The day has been further extended by the World Council of Churches and by councils of churches in many countries.

In the U. S., World Wide Communion Sunday often begins a four-week Church Attendance Crusade, which would take place this year on the Sundays from October 4 through October 25.

United Church Women has announced the resignation of Luella Reckmeyer, director of Christian World Relations and official observer at the U. N.

Miss Reckmeyer's successor will be Miss Elsie D. Harper, until recently on the staff of the Y.W.C.A.

## Churchwomen Raise Fund to Extend Work

**A** NEW annual Fellowship Fund to enable women "to work together in more ways, in more communities and in more churches" has been established by the general department of United Church Women.

The plan, calling for annual individual contributions of at least five dollars, has a goal of \$100,000 for 1954.

The appeal to individual women for their gifts has been endorsed by presidents of women's national boards in 16 denominations: American Baptist, A.M.E., A.M.E. Zion, Church of God, C.M.E., Community Churches, Congregational Christian, Disciples of Christ, Evangelical and Reformed, Evangelical United Brethren, Friends—Five Years' Meeting, Methodist, Presbyterian U.S. and U.S.A., Protestant Episcopal and Seventh Day Baptist.

One aim of the Fellowship Fund, said Mrs. James D. Wyker, president of the U.C.W., is to strengthen state and local cooperative work through leadership training in the states, through regional conferences, similar to the "Little Assemblies" held in 1952, and through conferences of state council leaders to discuss and plan programs on Christian missions, community action, work for world peace, and other special activities.

Mrs. Wyker pointed out that the U.C.W. now has 50 affiliated state councils in every state of the union, the District of Columbia and the Territory of Hawaii; more than 1,900 local councils and more than 17,000 World Day of Prayer groups.

"The women's cooperative programs have grown along with this increase in their interdenominational councils," Mrs. Wyker said, "Women of the churches have come increasingly to see united work as part of their Christian responsibility."

Christian responsibility also extends overseas, it was indicated by another Fellowship Fund objective: support for the Commission on Women's Work of the World Council of Churches and maintaining the interchange of Christian women leaders between the U.S. and other countries.

The church women this fall are completing a survey of the service and status of women in 30 U.S. communions as part of the World Council's international study of the life and work of women in the churches.

The women's outstanding leadership exchange project in 1953 was Rosa Page Welch's musical good will mission around the world, sponsored by the U.C.W., the American Baptists, the Disciples of Christ and the Presbyterians, U.S.A.

Last but by no means least, Mrs.

Wyker said, the Fellowship Fund will mean needed increase in support of cooperative work, nationally, in the states and in local communities, in such areas as Christian world missions, Christian social relations, Christian world relations and leadership training and public relations for the projects done cooperatively.

These include The World Day of Prayer, World Community Day, May Fellowship Day, the Christian Woman's Action Program for Peace, Next Steps in Race Relations, the Ecumenical Program of the Churches, and a Christian Declaration of Loyalty.

"The Fellowship Fund is one of the ways in which the United Church Women are trying to answer Christ's call to mission and to unity," Mrs. Wyker said. "It gives every woman of the church an added opportunity to testify to her faith that Christians can work as one, 'that the world may believe.'"

## World Order Conference

Some 600 Protestant and Eastern Orthodox delegates will meet in Cleveland October 27-30 to plan how American Christians can help their country to accept and to deal with the heavy responsibilities of U. S. world leadership.

The meeting, the first of its kind in four years, is the fourth National Study Conference on the Churches and World Order, sponsored by the National Council's Department of International Justice and Goodwill.

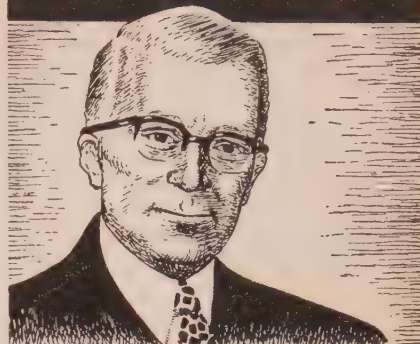
Developments both in this country and abroad since the 1949 World Order Conference have raised new and vital issues which delegates will discuss.

Two major topics at the conference will be given thorough discussion for the first time by an American Christian gathering: the role of the U.S. in regional and U.N. collective defense and security arrangements; and the problem of U. S. foreign economic policy.

These two main topics and three others have been under discussion since last spring by five commissions which are preparing background documents for the conference.

After the five preliminary papers from the commissions have been studied and redrafted in sectional meetings by the delegates, appointed by 35 denominations, by units of the National Council, by state and local councils of churches, and by the YMCA, YWCA and USCC, they will be submitted to a plenary session of the entire conference for final action. Although the conference will speak only for itself, its findings will later be presented to the General Board of the National Council.

## A PARSON PONDERES



Rupert Brooke, the young poet who has suddenly arrived, enjoyed a memorable day with Henry James, then a veteran novelist. The parting word was never forgotten by the young man: "He told me not to be afraid of being happy."

This advice has a special relevance for young persons. "The pursuit of happiness," an inalienable right of laymen may be denied to the clergy. Among those who have been starched before they were washed, the laughter of parsons is regarded with suspicion. The sad countenance, the solemn tone, the cultivation of dullness as a virtue, the mind that never lights up—these are in many circles considered the badges of the cloth.

Strange how this idea ever secured any acceptance, especially when the warning is ever before us: "Be not of a sad countenance." Without doubt, the air of seriousness gives a false impression of depth of mind. The merry heart is suspected as being a mark of frivolity. "I tried to be a Philosopher," said someone, "but cheerfulness was always breaking in." The cultivation of happiness may slow down into the cult of sappiness.

Real happiness, on the contrary, stems from thought and foresight. Joyousness can't be guaranteed, but measures can be taken to avoid unhappiness. A planned financial program will do much to prevent future anxieties.

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# The United States and Asia

A Review of Three Current Books—BY ERNEST W. LEFEVER

## India and the Awakening East

By ELEANOR ROOSEVELT, Harper & Brothers, New York, \$3.00.

## North From Malaya

By WILLIAM O. DOUGLAS, Doubleday & Co., New York, \$3.95.

## Report on Mao's China

By FRANK MORAES, The Macmillan Co., New York, \$3.75.

If you are interested in United States responsibility to that vast sprawling area of social, political and economic upheaval known as Asia, you will do well to consult three books published this year. These books were written by Mrs. Eleanor Roosevelt, Justice William O. Douglas, and Frank Moraes, editor of *The Times of India*. All three, *India and the Awakening East*, by Mrs. Roosevelt, *North From Malaya*, by Mr. Justice Douglas, and *Report on Mao's China*, by Mr. Moraes, are based on recent first-hand observations dealing with the economic and political "facts of life" that confront the U.S. foreign policy-makers, but which are unfamiliar to most Americans.

Our former First Lady went to India for a few weeks at the personal invitation of Prime Minister Nehru. On the way she stopped over briefly in Lebanon, Syria, Jordan and Israel, but she spent most of her time in Pakistan and India. Everywhere she found the same thing—"... the appalling poverty

of the people in general—whether peasant or town dweller—a poverty that the average American farmer or worker would find it hard to conceive of." The East, she says, will no longer put up with these intolerable conditions. The question is: will communism or democracy gain the loyalty of Asia? The communists promise full stomachs which the people want and feel to be possible. The West speaks of freedom in the abstract which the Indians and other Asians do not understand. "Moreover, what we offer them is so far removed from anything within the experience—or even the knowledge—of most of them that it sounds, quite simply, fantastic, not believable." But what the communists offer is entirely understandable. Prime Minister Nehru is trying to bridge this fateful gap—trying to provide full stomachs and democracy, before it is too late.

A second problem facing America is Asiatic distrust of the West, including suspicion of the U.S.A. and its motives. This is to be expected in light of the past imperialism of the West in India and throughout Asia. All this, "we have to take into consideration and try to understand rather than simply resent if we are to be effective there." For this reason, says Mrs. Roosevelt, we must not force aid on people, but wait until they ask for it; then our motives in offering help will not be as suspect as they are now.

The 32 full pages of pictures which are included in the book reveal the stark poverty and need of Asia. But they also portray a people valiant in spirit.

*North From Malaya*, Justice Douglas' thought-provoking new book, carries us further into Asia—Burma, Malaya, the Philippines, Vietnam, Formosa, and Korea. The Associate Justice of the U.S. Supreme Court trudged through com-

munist guerrilla-infested jungles of Malaya, visited the Korean battle lines, and saw and talked with all manner of persons, both friendly and otherwise. Justice Douglas sees a vast independent "third force" emerging in Asia, a force which refuses to be dominated either by the U.S.S.R. or the West, and which in time may even woo China away from Russia. The U.S. has lost much of its great moral prestige in the Far East since World War II by consistently subordinating "our Asian policy to our European policy..." When Indonesia most needed our support we backed the Dutch. We still support the French in Indo-China. Our record is one of opposition to Asian independence movements. Further, our attempt to force Asian nations to choose sides between the U.S. and Russia has alienated them.

Mr. Douglas urges the U.S. to give unreserved support to non-communist independence movements even when it means opposing our allies in Europe. The Justice counsels the U.S. to recognize the new Peiping government in China and make a Korean settlement with the Communist Chinese which would also include Vietnam and Formosa, with the latter as an independent nation. He says the Reds are in China to stay, and the U.S. must recognize them as in the past we have recognized other unfriendly governments in effective control of a nation. These are hard problems, but the author gives clear answers and powerful reasons that deserve careful consideration even if one may disagree with some of his conclusions.

Mr. Frank Moraes, the author of *Report on Mao's China*, is an Oxford-educated Indian. As a newspaperman, he had the rare privilege of traveling in Red China last year in the Indian "cultural" mission invited there by Mao Tze-Tung to study the progress of the Red Government. Mao's purpose was obviously to get favorable publicity and thus to win approval for his regime. He failed as far as Mr. Moraes is concerned. His book tells of the rigid and oppressive state controls everywhere in China and the vast hate campaign waged against the West and all "internal enemies" of the State. He presents a picture



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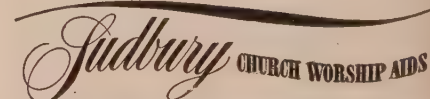


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of communist indoctrination beginning with nursery children, who are taught five loves—love for the fatherland, for the people, for labor, for science, and for public property.

Mr. Moraes is convinced the primary loyalty of Mao is to Marxism, not to Russia and that Russia is appropriately worried over this fact. Peiping is, however, willing to continue as the junior partner until it can speak as an equal of Moscow. The author urges we combat communism in Asia by a "loosening of foreign political bonds" and by stepping up economic aid. The reader may question many of the conclusions, but he will go far to find a more accurate report on Red China today.

Each book makes us aware of our ignorance of Asia, the ambiguities and uncertainties in this area, and the impossibility of defining a tidy foreign policy for the U.S. that will meet the needs of Asia and be agreeable to our European allies. It is not at all clear whether India can lead an Asian "third force", independent of the West or Russia, and then lure China into it without surrendering the essential "independence" of the "force." It is not clear that the U.S. should give unrestrained support to Asian independence movements when this means opposing colonial powers who are also our allies.

Nor is it clear just how effective Point Four aid will be in fighting communism, however important it may be in assisting economic development in Asia. These are some of the many problems involved in defining U.S. foreign policy in Asia. All three authors make it clear that the U.S. must take seriously the demands of the "awakening" East, if we are to serve our own national interest and discharge our responsibility to the world community.

### The Christian Society

By STEPHEN NEILL, Harper and Brothers, N. Y. \$3.50.

"The Christian Society" is used by Bishop Stephen Neill as a more adequate term than "the Church." His reason for this is that "Church" carries with it diverse theological connotations. The author's purpose is to study "Christian people as a society of men and women, existing in time and space, acting and reacting continually with its environment" (p. xi Author's Introduction).

In "The Christian Society" Bishop Neill sketches various periods in the history of the Christian Church. Although only the barest outline is possible in the scope of this book, the reader is given the broad sweep of Church history particularly as it effects the "Christian Society"—the Church. As a living organism—the Body of Christ—the Christian Society has responded to events of history in diverse ways. Each event has brought new insight, problems and opportunities into the Church.

Bishop Neill has the remarkable faculty of stating briefly and concisely the great questions before the Church. This is especially evident in the chapters dealing with modern missionary expansion, contemporary Western civilization, and the ecumenical movement. Three of the primary problems of the Christian society are seen as:

1. Passing to indigenous leaders the leadership of the younger churches.
2. Freeing the Church from a "status quo" frame of mind.
3. Progressing more rapidly to a fuller realization of the Christian society as the Body of Christ.

This book, whose author is one of the

outstanding leaders both in the Church of England (Assistant to the Archbishop of Canterbury) and the World Council of Churches (co-director of the Study Department), is invaluable for the pastor or layman seeking insight into the "Christian Society." It is highly recommended for those active in any area of the ecumenical movement.

—ALVA I. COX, JR.

### The Bible In Pastoral Care

By WAYNE E. OATES, Westminster Press, Philadelphia, \$2.50.

The conscientious pastor in his desire to help needy persons often experiences tension between his familiar and accustomed spiritual resources and what appears sometimes to be a startling new array of tools coming to him under the heading "pastoral counseling." This book should serve to bring the most familiar asset of all, the Bible, into its proper creative perspective in his counseling work.

The author is careful to keep continually before the reader his thesis that the Bible is not a crutch, authoritarian or otherwise, but is a spiritual resource to be used in an effective and constructive personal pastoral relationship. He

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ROBERT E. LUCCOCK, Pulpit Book Club Bulletin

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## BOOKS (Continued from page 23)

fully acknowledges the danger of the misuse of the Bible. An illustration is his statement, "the Bible can be misused as a book of comfort. It can be used as a sort of opiate to ease the pain of people who are really avoiding the responsibilities of mature life. It can be used as a means of keeping people on a sort of phenobarbital kind of religion that relaxes them into inactivity, but never commandeers their creative energies into a vital stewardship of life. It can be used as a crutch for people who do not need crutches, for they have long passed the time when they should be walking on the legs of faith that the Lord has given them rather than looking for some permanent crutch to carry them along."

He acknowledges another factor which needs to be taken into account by the pastoral counselor, namely, that there are large numbers of people in a secular culture who are biblical illiterates.

Over against these dangers in the misuse of the Bible, Dr. Oates presents a careful picture of the use to which the Bible may be put in clinical experience. He describes the pastor's task as one in which it is necessary "to devise for himself a pastoral discipline in the use of these Scriptures that is 'adequate to cope with the needs of human souls.' Such a discipline, to be adequate, would involve an adequate interpretation through a thorough contextual knowledge of the Scripture, and an adequate technique of pastoral care and personal counseling through clinical experience with 'human souls' who actually have the problems referred to in the Scripture."

Dr. Wayne E. Oates is Professor of Pastoral Care at the Southern Baptist Theological Seminary, Louisville, Ky. The Seminary sponsors a clinical training program within the framework of its curriculum for students who are registered for degrees.

He addresses the book to the pastor who has not been technically trained as a pastoral counselor, but rests his case upon insights which will be readily recognized by those who are well trained in this field. The book can make a contribution to those whose pastoral work has been Bible centered without close attention to new insights in pastoral care. It can also enrich the ministry of those who have used the techniques of pastoral counseling without reference to the spiritual insights of the Bible. Perhaps it will lead to a mutual reevaluation which should be salutary and constructive.

—PAUL L. TILDEN

## God Hidden and Revealed

By JOHN DILLENBERGER, Muhlenberg Press, Philadelphia, Pa., \$2.50.

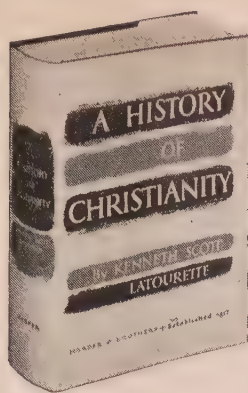
Dr. John Dillenger, associate professor of religion in Columbia University, has given us an excellent theological essay on Martin Luther's idea of the hidden God, "deus absconditus." Beginning from the controversy between Barth and Brunner over the ability of man to receive the revelation of God, he carries us back through Rudolf Otto, Adolf Harnack, Albrecht Ritschl to the teaching of Luther himself.

Luther's experience with the wrath of God and his hiddenness which was closely identified with his wrath led him to believe that sinful man in his own power was completely hopeless. It is only by the grace of God and not by any of man's work that man can become justified in the sight of God.

Much of this will seem morbid and gloomy German theological speculation to the average extrovert Anglo-Saxon optimist.

However, the man who has never experienced the hiddenness of God like Job, "O, that I knew where I might find Him," likewise has never experienced the joy of the discovery "that God was in Christ reconciling the world unto himself."

—T. K. THOMPSON



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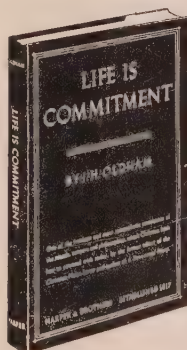
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## BOOKS

(Continued from page 25)

### Christianity and the Problem of History

By ROGER LINCOLN SHINN, Charles Scribner's Sons, New York, \$4.50.

Mr. Shinn is hailed by his fellow churchmen in the Evangelical and Reformed Church as "one of the most promising young theologians in the country." A study of this book will reinforce this claim.

In "Christianity and the Problem of History" Mr. Shinn first states "the problem," and then draws normative perspectives from the Christian tradition, primarily via Augustine. He asserts that there are three "threads" which when properly woven together, constitute an orthodox, and at the same time completely adequate, view of history. These strands are: (1) The Nature and Function of the Church, (2) The Dynamic Conception of History, and (3) The Eschatological Insights of the Bible and Christian Theology.

In Chapter III — "Three Themes: Their Insights and Their Dangers"—Mr. Shinn contends that Aquinas and Roman Catholics have gone off the deep end by underscoring too heavily the ecclesiastical elements, while Luther was too heavily involved in "radical eschatology." Calvinism tends to err also, but not so much as Thomism and Lutheranism. The Calvinist propensity to err lies in emphasis on the dynamic of history.

The author next knifes the strawmen of "automatic progress" (a favorite pastime these days) and then presents a very incisive and helpful treatment of Marxism as an eschatological faith.

Few books I have read set up a clear and broad context of interpretation in which are accommodated not only key

- EFFECTIVE EVANGELISM, *George E. Sweazey*, Harper & Bros., New York, N. Y. \$3.50
- EXPOSITORY PREACHING FOR TODAY, *Andrew W. Blackwood*, Abingdon-Cokesbury, Nashville 2, Tenn. 3.00
- T. R. GLOVER, A BIOGRAPHY, *H. G. Wood*, Cambridge University Press, New York, N. Y. 4.00
- COMMENTARY ON THE GOSPEL OF LUKE, *Norval Geldenhuys*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 6.00
- THE EPISTLE OF PAUL TO THE CHURCHES OF GALATIA, *Herman N. Ridderbos*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 3.50
- COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS, *F. W. Grosheide*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 5.00
- THAT THE WORLD MAY KNOW, *Charles W. Ranson*, Friendship Press, New York, N. Y. 2.00
- THE CHORALE THROUGH FOUR HUNDRED YEARS, *Edwin Liemohn*, The Muhlenberg Press, Philadelphia, Pa. 2.50
- THE DOUBTING THOMAS TODAY, *Russell P. Davies*, Philosophical Library, New York, N. Y. 4.75

Protestant thinkers of the past and present, but key Roman Catholic leaders also. This book is an exception; such men as Jacques Maritain, Christopher Dawson and Baron von Hugel are treated in a clear and meaningful way in relation to Tillich, Niebuhr, and other great Protestant thinkers of the present and past.

In Chapter VIII, Professor Shinn disposes of "Toynbee's Modern Synthesis" as inadequate. Chapters VII and IX describe "The Rediscovery of Biblical Eschatology" and set forth the leading ideas of an adequate philosophy of history.

The strength of this significant vol-

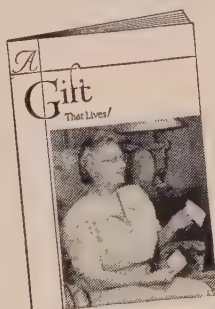
## Books Received

- BUDDHISM AND ZEN, *Ruth S. McCandless and Nyogen Senzaki*, Philosophical Library, New York, N. Y. \$3.75
- ATOMS, MEN AND GOD, *Paul E. Sabine*, Philosophical Library, New York, N. Y. 3.75
- RURAL CHURCH ADMINISTRATION, *Rockwell C. Smith*, Abingdon-Cokesbury, Nashville 2, Tenn. 2.00
- THE SAGE AND THE OLIVE, *Florence Whitfield Barton*, Muhlenberg Press, Philadelphia, Pa. 3.75
- CHRISTIAN STEWARDSHIP AND CHURCH FINANCE, *H. W. Ellis*, Zondervan Publishing House, Grand Rapids, Mich. 2.00
- GUIDING WORKERS IN CHRISTIAN EDUCATION, *Frank M. McKibben*, Abingdon-Cokesbury Press, Nashville 2, Tenn. 1.75
- RELIGION AS SALVATION, *Harris Franklin Rall*, Abingdon-Cokesbury, Nashville 2, Tenn. 3.00
- WHEN A MAN PRAYS, *Arthur A. Rouner*, Fleming H. Revell Co., Westwood, N. J. 2.50
- A FAITH TO PROCLAIM, *James S. Stewart*, Charles Scribner's Sons, New York, N. Y. 2.50

ume resides in the fact (1) that it is a clear and meaningful survey of some leading Christian ideas and thinkers, (2) that many well-known contemporary Christian theologians are dealt with in a most adequate, critical, and comparative way. The weaknesses of the book lie (1) in the brevity and incompleteness of its constructive theological formulations, (2) in the poverty of concrete historical documentation.

Mr. Shinn's book would be well worth reading and study at any time, but it is especially valuable now in light of the Evanston meeting of the World Council of Churches.

—ELMER G. MILLION



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## Christian Faith and Social Action

Edited by JOHN A. HUTCHISON, Charles Scribner's Sons, New York, \$3.50.

This is a symposium contributed by thirteen students, friends, and associates of Reinhold Niebuhr. It was dedicated to this noted scholar without his knowledge. Professor Niebuhr comments on the essays in the final chapter. The editor teaches religion at Williams College, and once wrote a history of the Federal Council, *We Are Not Divided*.

It is a book that cannot be adequately reviewed within the usual limits set for a book review. That is meant as a compliment. There are too many facets of faith and action considered here to permit of a brief interpretation of the content presented.

The persons writing were all members of the Frontier Fellowship, recently absorbed into a larger group, Christian Action. "The main concern of the smaller, as of the larger, group was to find the most effective way of bringing testimony to the Christian faith in the affairs of human society, for the achievement of economic and political justice."

Dean Liston Pope, writing on "Can Social Problems be Solved?", thinks some particular social problems "can be solved once and for all." He refers to the pervasive influence of Reinhold Niebuhr: "Combining in a rather unique way the

heritage of the American social gospel movement and the more recent insights of European theology, he has recalled the churches to their Christian foundations and has challenged them to social responsibility." He quotes Niebuhr as follows:

"A democratic society must . . . seek proximate solutions for this problem [of race prejudice] in indeterminate creative ventures. But the solutions will be more, rather than less, creative if democratic idealists understand the depth of the problem with which they are dealing. . . ."

"The certainty of the final inadequacy of every form of human justice must not lead to defeatism in our approach to the perplexing problems of social justice in our day. The possibilities as well as the limits of every scheme of justice must be explored."

"In our intellectual life, too, we are saved by faith," writes Will Herberg, author of *Judaism and Modern Man*. Paul Tillich stresses the critical human problems caused by the rise of technology. Eduard Heimann deals with the values of a liberal society.

—BENSON Y. LANDIS

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## BOOKS

(Continued from page 27)

### Church, State and Freedom

By LEO PFEFFER, The Beacon Press, Boston. \$10.00.

Truly encyclopedic is the treatment accorded by Leo Pfeffer to all that can reasonably be understood by the title of his Beacon Press volume, "Church, State, and Freedom." Fullness is not its chief merit. The work is accurate and fair, not merely in a meticulous sense, but because it embodies the research and evaluation of one who has legal, historical and cultural perspective, and is thus able to present clearly both the distinctive contributions of the United States and their global sig-

nificance, as he presents the cause of religious liberty.

The author effectively controverts the thesis that separation meant, and means, no more than impartiality among the sects. Interesting is the contrast which he documents between the religious tone of the Continental Congress and the watchfully separatist attitude of the Constitutional and ratifying conventions.

One-third of the six hundred pages are devoted to the multiform problems involved in the relation of religion to education. Critical of released time cooperation between public school administrations and week-day religious classes, Mr. Pfeffer does not believe that Justice Douglas, in writing the majority opinion in the *Zorach* case, has expressed the Supreme Court's definitive doctrine.

Protestants and Roman Catholics might well note how great is the effort on the part of religious Jews involved in availing themselves of all the advantages offered by the public school, and in addition providing several hours week-day religious instruction. This they do as independently as possible: that is, at their own expense, and giving preference to dismissed time.

This work is indispensable, for history, for theory, for practical guidance.

—CLAUD NELSON

### The Earth Is Full of His Riches

By REBECCA RICE. The Pilgrim Press, Boston, \$2.50.

*The Earth Is Full of His Riches* is a vacation church school text, prepared for the guidance of teachers of primary children.

It provides resources and suggestions for experiences which will help the child to grow in awareness of God as Creator of all that is good and beautiful, to appreciate increasingly the wonders of the natural world, and to feel a sense of responsibility for working with God in His world.

The introduction gives guidance to the primary teacher and superintendent in understanding primary boys and girls, and in administration and programming for the primary department of the vacation church school.

Detailed suggestions for ten sessions are given, providing for experiences with such "riches" as soil, light, and water. Man's use of these riches and gratitude to God for them are continuing points of emphasis, as suggestions are given throughout the book for helping children with their developing religious concepts.

Resources include rhythmic prose and a number of stories.

—MARY E. VENABLE



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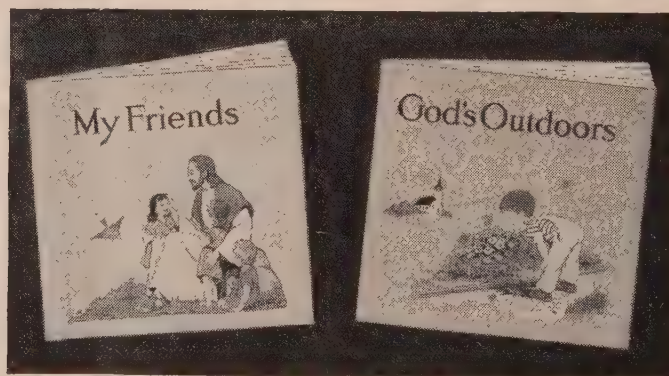
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## Children of Divorce

By J. LOUISE DESPERT, M.D., Double-day, New York, \$3.50.

J. Louise Despert, who is a gifted child psychiatrist, draws upon her years of experience in treating distressed children to illustrate the serious effects of divorce upon the younger members of the family. She has many constructive suggestions to make to persons who are contemplating divorce regarding ways in which they may reduce the shock for the children involved. This discussion is of more than academic interest for ministers and church school workers because they deal with many of the same persons, and the insights supplied by *Children of Divorce* will aid greatly in the understanding of the personality problems of children and young people whose lives have been affected disastrously by the failure of the marriage of their parents.

But children whose parents petition for and receive a divorce frequently have lived for some time in an atmosphere of suspicion, conflict and sometimes open hatred. Dr. Despert points out that the "emotional divorce,"—the break in the love relationship between the child's parents—is the significant factor in the unwholesome effect upon the child. Many other children whose parents are not divorced, nevertheless live in homes where there has been virtual "emotional divorce."

More fundamental than the discussion of divorce or children in divorce, is Dr. Despert's evidence of the disastrous effect of family relationship without love upon the child and of the invincible security of the child in the home where love abounds. This discussion of the indispensable importance of love in the home has implications for Christian education, pastoral ministry, and the total program of the church wherever children or their homes are involved.

—RICHARD E. LENTZ

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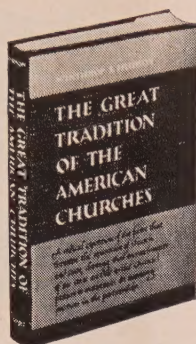
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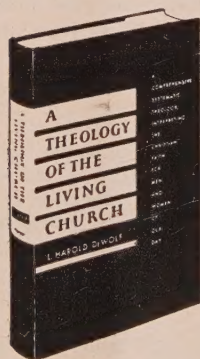
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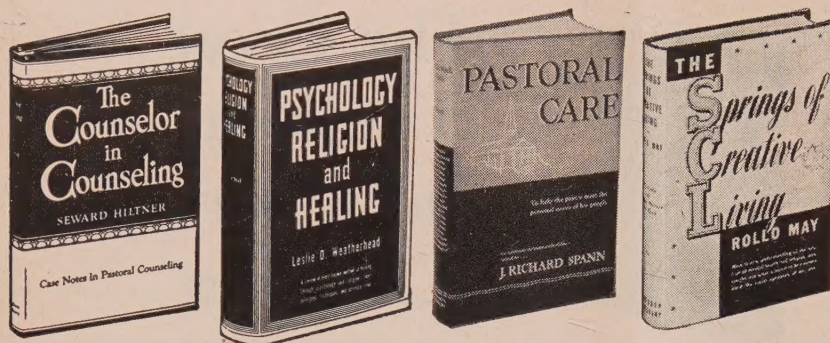
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## BOOKS

(Continued from page 29)

### Religion and Economic Responsibility

By **WALTER G. MUELDER**, Charles Scribners Sons, New York, \$3.50.

"To clarify its economic goals is part of a nation's religious vocation." This is among the many arresting sentences in this volume by the Dean of the Boston School of Theology. Throughout the book is the author's conviction that the Christian religion has an indispensable contribution to make to this continuing responsibility of the people of a nation.

The concept of Christian vocation is dominant throughout. It is the subject of two of the seven chapters. The basic elements of Christian vocation are declared to be "personality, community, and ultimate meaning." Along with vocation the fact and implications of economic power receive extensive treatment. This appears especially in the chapters on property, the Soviet system, and the world community.

The volume displays a combination of scholarship and a grasp of issues of both enduring and current significance. There is a familiarity with a vast amount of literature not only from the specifically religious approach, but by secular authorities as well. The author's illuminating analysis and summary of the series on "Causes of Industrial Peace" by the National Planning Association is a case in point. Also revealed is a grasp of the detailed and complex as well as the ethical and social aspects of the issues and situations in modern economic life. The author's discussions of Soviet totalitarianism and of cartels are examples.

But what gives the use of these materials and the discussion of these topics special worth is the author's primary concern and successful effort to build them into a framework of meaning and value. "Any claim of the economic sphere to be autonomous is rejected . . . the possibility of properly using material things has to do with faith in God and God's grace through Christ. . . . Economic processes are so deeply interlocked and enmeshed in all of culture that they are involved in all the dilemmas of contemporary civilization." The author supports a mixed economy in reference to the structure of economic life and stresses the need for that "maturity" on the part of citizens which is a spiritual quality that is developed by the democratic process and indispensable for the democratic solution to such problems as the healthy balance between voluntary association and government participation in economic life.

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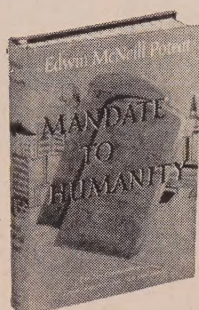
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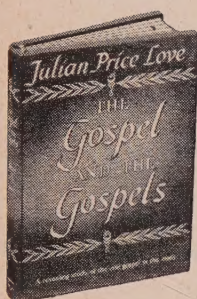
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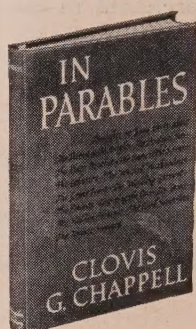
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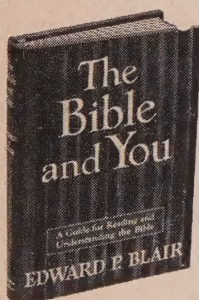
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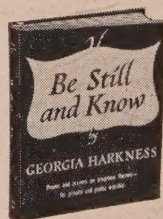
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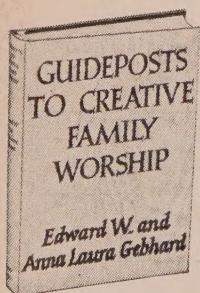
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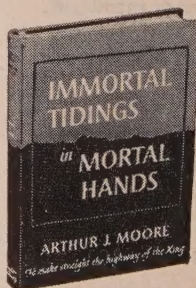
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